"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

[Jeremiah, vi:16.

[Jeremiah, vi:16.

The Prophet Jeremiah lived B. C. 660-580, and prophesied during the reigns of Josiah, Jehoiakim, Jehoiachin and Zedekiah. He lived in an age of great national and spiritual decline, and his prophecies are either (1) exhortations to repentence, (2) warnings and threatenings against the impenitent and incorrigible, or (3) lamentations over the ruin and desolation of Judes, that followed rigible, or (3) lamentations over the ruin and desolation of Judes, that followed the burning of Jerusalem and the captivity of the Jews under Nebuchadnezzer, King of Babylon. He lived among a people whose moral natures had been blunted and calloused by wars and idolatries, and who loved the ways of sin in which they had been born and reared. His prophecies—calling to reform and revival to former piety and uprightness—grated on the car of both kings and people. He never delivered a single message that was acceptable to his countrymen. He never preached a sermon that did not render him more unpopular. He endured reacceptable to his countrymen. He never preached a sermon that did not render him more unpopular. He endured reproach and persecution. He was the victim of murderous conspiracy, and was more than once doomed to death, but escaped at the last extremity by the interposition of friends. He describes himself as one in whose bones the message of God burnt like fire, and had to be delivered. And yet when delivered they but stirred the rage of an emasculated people, who, rather than mend their lives, preferred to kill the man of God, who faithfully told them of their sins.

them of their sins.

The words of my text seem to be a special message from the God of Israel to his wandering, lest, bewildered people.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the god way and rell these."

ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

(I) The words "stand ye in the ways und see" mean: come to a halt in your journey, and consider if ye be in the right road. "Stand and see," look at your guide-bo it, examine the way-marks, and you will discover that you are out of the highway and have wandered in some by-path.

war big in a specific as the consider—as the mariner would say, to get your bearings—you will surely discover that you have gone wrong. What then? "Ask for the old paths." Enquire for the true highway. Find it as speedily as possible.

(3) And having found it, without further delay, "walk therein." Beat a retreat, set yourselves right, then "forward" all along the line. "Walk there-in"—show the same eagerness to go right that you did to go wrong.

(4) What will be the result of this change of conduct? "Ye shall find rest

know that the language is highly figurative and the imagery poetic, but I think I have given you the true exposition. In plain language, God exhorted his people to examine their position to-wards Him—to make inventory of their wards Him—to make inventory of their past lives, to hunt up their Bibles and bring their lives into submission to its teachings, to go back to first principles in religion, and they would be a happier and a better people. And as prophecy was not given for one people or age exclusively, but for all time and all men, we may with all propriety appropriate this exhortation to ourselves and our time.

for your souls."

emption, addressed to men in 1879 A. C. as properly as 625 B. C. History repeats itself, sin and iniquity repeat themselves, and in this nineteenth century we find suspension of morals just as did Jeremiah twenty-five hundred years ago. After an interval of sixteen years, we have just had a return to specie payments in the United States. Opinions differ as to the advisability of this measure at this time. I do not know; but i do know that moral forces that have been held in subspension for many years ought to be resumed. In truth, they ought never to have been suspended; and, as they were suspended, they ought to have been resumed long ago, but as they have not been fully resumed, the work should be done at once.

Some, perhaps will say there has been no moral suspension. May be not, but ny observation is that the moral forces ny observation is that the moral forces in operation among us before the war ave never been fully resumed. We are yout to look at the results of the war as physical, social and political.

(1) It is easy for us to call up the san-unary fields and review the thousands is slain and wounded. We daily look pon the armless sleeve, the wooden leg,

on the armless sleeve, the wooden leg e scarred face, the mutilated hand, and mer ber that those men now growing ay, and bearing about them the marks battle, were once the living wall bristg with bayonets "along the Potomac." ad so we contemplate the physical evils

the war.

(2) We look upon the impoverished indition of the sid people of our land, to once lived in easy affluence. We we seen the whole social fabric thrown we seen the whole social fabric thrown and broken by a mighty upheaval. In have seen some thousands of milns of dollars of property wasted. We will the willows and orphans, and beld children descended from the first milies in the land grown up in ignoace and vice, whose patrimony, swept may by the war, are left no means of ucation. And we are familiar with a social cyils of the war.

(3) The changes wrought in the politisphere are more marked than those

sphere are more marked than those the social or physical. Several mils, of low order of inteller -have been ed to position and power, wholly in-spatible with their safety or the safety their rulers. Not capable of appre-their niches, in the Georgia State se, upon the wretched farces enacted niscrable abortions, white and black, claimed to be their successors; and bones of McDuffle and Hayno and one and Butler have rattled in their hs while Elliott and Smalls and Cain Patterson have descerated their seats the National Congress. Men have taxed to the point of starvation that it might be wasted in the most use-ind senseless extravagance, as investing committees have shown in many hern States. The bonded debt of tates has so oppressed the different in some instances, growing descentiation. I need not enlarge. It is for us to see the political evils record from the war.

in from the war, it destinies of the American nation has changed forever. Never All abric of our nation be what it once nor will it ever attain to that which ind have strained, and there been no often has God spoken, and yet the mation fabric will be improved. I maintain that higher estimate upon the saving grace of The whole nation. North, South, has not heard. Let us suppose the Cod, suclety has rights that authorize Christ than to namit that it is not suffi-

Andersun

Intelligencer.

BY E. B. MURRAY & CO.

ANDERSON, S. C., THURSDAY, FEBRUARY 20, 1879.

who was not more or less injured. Even the children born since the bloody conflict, have been brought up on both sides by those who, either in feeling or in fact, or both, engaged in it, and the sectional projudice and hates of parents have been instilled into their children, and the dreadful enmity and strife of 1860-1865 is the in heritance of the children. This is not all, I go further. Children of war are morally unequal to children of peace, We beget sons and daughters in our own. image, and transmit to them the miseries and sins and peculiar environments of ourselves. I leave this for you to reflect upon.

What have been the results of the war upon indivinual character? At the bo-

What have been the results of the war upon indivinual character? At the beginning of the coonflict our circulating medium was at par, i. e., a paper dollar would buy a gold dollar. During the war, gold ran up to 285, and greenbacks down to 35. Now, if the moral and religious status of the individual was par at the beginning of the war, then have not most of us fallen lower than 35? and have not ante bellum morals and religion been higher than 285? This moral depreciation is not confined to any particubeen higher than 285? This moral depreciation is not confined to any particular section of the United States. In the South are resulted in poverty and misrule and prejudice and "Ku Klux" societies. In the North men were financially enriched, but misrule and demoralization were perhaps just as great. We have not forgotten "Flack Friday," when the "Bulls and Bears" on Wallstreet, with Jay Gould, Fisk and Speyer, caused a fearful eruption in financial circles. We have not forgotten "Credit Mobilier," "Tweed Rings" and other gigantic revenue frauds, which were indexes on the moral dial-plate. But recently a "Rail-road Strike" threatened to make the great arteries of commerce useless, when United States troops were called out to put down armed resistance, and many States were in danger of civil war. I refer to the "strike" on the Baltimore and Ohio Railroad and connecting lines. The frequent robbing of express cars, the "Coal Strikes," "Oil Strikes," "Molly Maguires" and other war-like combinations, all go to show the low state of morality in our land. How often have we seen paragraphs in our newspaper.

floors was padded with saw-dust. The paster, explaining the matter to a visitor, said: "We may want to occupy both rooms at the same time, so we put in this stuffing to deaden the sound. The young people have dancing parties for the benefit of the Church, and sometimes these parties fall on the evening when the old folks are holding prayer meeting down stairs. We have it so arranged that one won't interfers with the other." France in our land. How often have we seen paragraphs in our newspapers headed "Conscience Money," in which was recorded the fact that some one who had been glutting himself at the public treasury had disgorged. Red hot iron applied to the cuticle destroys it; iron picked up cold and frozen does the same thing.

Tolks are holding prayer meeting down stairs. We have it so arranged that one won't interfere with the other." Even the New York Tribune takes the fashionable churches and pastors to task sharply cold and frozen does the same thing.

It is likely that the conquered States are better off to-day than those who waged the war for the preservation of the Union. With all their wealth and power at the North, there are greater dangers menacing the social and political fabric than are found among us. While great dor compels me to say that many ambor. zlements and defalcations have occurred among ministers and mission-agents, and some of the saddest chapters in moral suspension are those that record the dis-graceful conduct of ministers of the

than are found among us. While guant poverty and petty their disturb the South, our Northern brethren are besieged by armies of "tramps" and "Communistic Leagues," and it is gravely charged that while the friends of the present Chief Magistrate stole the Presidency for him, his opponent and his Democratic friends tried to steel it for themselves. I do not say these things are so, the fact that the public gazettes make the charges are significant. nificant.

Nor is this moral deterioration pe-

Nor is this moral deterioration peculiar to our late war. It is the consequence following all wars. France and Prussia were lately arrayed against each other on the ensanguined field, and both the victor and the vanquished are now resping the fearful results of the suspension of moral law. War is abnormal, spasmedic, unnatural, and it always leaves it blighting effects on the people engaged. I need not say that as regards these European powers, Prusia is to-day in a worse condition morally than France. "Socialism" has assumed such proportions in Germany that Bismarck all men everywhere—take their reckonings again. Let them climb up into Mount Zion for their observatory, and fix their moral telescope on the Sun of Righteousness and see how far in the eccentric they are wandering, and by the centrifugal force of Divine Grace let them return to their proper orbits. 1. Let churches "ask for the old paths;" let them return to the former ways—the Scriptural ways of raising funds for God's Scriptural ways of raising funds for God's cause. Let them no longer make God's to Temple a gathering place for fairs and lectures and entertainments. Let them leave raffling and grab-bags and shooting matches and balls to the world where they have always belonged. One of the grandest teachings of Christianity is cross-bearing—the making of sacrifices. Said Paul: "I beacech you, therefore, brethren, by the mercies of God, that yo present your bodies a living sacrifice. proportions in Germany that Bismarck and the Keiser, and the whole raling and the Keiser, and the whole ruling power, are seriously alarmed, lest a general uprising and revolution shall occur at any time. All wars, from that of words and blows among children, to those that shake the continents, leave their deleterious effects on those engaged. The earliest war of which we have any account occurred between Cain and Abel, and the victor was worsted. The reboud injured his moral nature and left him an impurer man than he was before. The reflex influences of war on each party engaged injures each party far worse than the assaults of the other. From 1860-1865 the North and South imagined they were destroying each From 1860-1865 the North and South imagined they were destroying each other. The truth is each party was destroying itself. I am told that this picture is overdrawn. Not at all. It is impossible to draw it as dark and forbidding as it ought to be, for no painter can mix all the evils and miseries and transmission in his case. tion, Are balls and raffles and entertainments, in the name of Christ, calculated to remind one of cross-bearing and crucifixion of the flesh? The idea of sacrifice is being rapidly eliminated from our minds in our ent modes of raising church funds. ... ank the Lord's way of raising meney ... his cause is to give, as a gift, what you wish to bestow, and do it unto the Lord. Churches should exercise more rigid discipling. There has gressions in his preparation of colors. I am asked why this decline is not obam asked why this decline is not observed by every one? I answer, none but the older part of our population can see the change, and among them many do not stop to think. They are intent on hadness or pleasure; the chain of daily duties drag them on and they do not consider. It is amazing how few people do any thinking at all. Others among our older people do perceive the sad changes in morals, but are not willing to say anything about it, and do not admit it. Among the young men and women this deterioration is not known, because they were born and bred in it, cise more rigid discipline. There has been a sensible decline, in its exercise once the war. Abuses crept into the churches then, and in many cases have never been ferreted out. I know of but one denomination of Christians who have had the nerve to enforce discipline because they were born and bred in it and know of no other state of morals and know of no other state of morals. Young people under thirty years of age have never, with mature vision, seen any other state of social and political and moral life, and therefore suppose the present state to be normal. The earth revolves with appalling speed, but we do not perceive it unless we make astronomical observations. If we will fix our eyes on the sun we will see that our earth does not stand still. So, if we will fix other churches have swung to the other, and of the two, the former is to be pre-

not perceive it unless we make astronomical observations. If we will fix our eyes on the sun we will see that our earth does not stand still. So if we will fix our eyes on God and His immunable justice and righteousness, we will see to what cur deflections from virtue and honesty and purity and charity and love are. But if we are all absorbed in "what shall we est and what shall we drink and wherewithal shall we be clothed," and are all on a moral inclination, and are "sliding down hill," it is quite likely that we won't notice it much.

How often does your clock on the mantle strike? You are sitting under it but, absorbed with the needle or the newspaper, you do not notice it. How

Eart and West, has been wrenched from its ante beliaw status, and has grown into new shape and proportion—in many respects disproportion—in many respects disproportion—in many respects disproportion. These things being visible and palpable engross our attention. We feel and see and know and regret them.

The moral evils, greater than all others, are not seen so readily nor action than the depreciation be greater than all others, are not seen so readily nor action than the depreciation be greater than thirty-five contists to the dollar? Now things are of this world is but an infinitesimal part of the whole. What we see of this world is but an infinitesimal part of the whole. What we see of this world have filled the country so would have been spurmed by the meanset. Public sentiment has slidden down hill, and we all help to sufficient from the whole without appreciable loss. And what you see on the surface as the evils of a great national upper claims that the surface as the evils of a great national part of the whole. What we see of the world is but an anterior ompared with that which we do not see on the surface. What you can see of the world is but an assent the world is but an an interior of the world in the proof of the world is but an an interior of the world is but an an interior of the world in the proof of the world in the world in the proof of the world in the proof of the world in the world in the proof of worth. I take the word, not in its perversions and abuses, but in its original sense. It means a government where the best, notes moral and pure bear rule. Should not the purest, most cultured, most genteel in society make laws for the government of the body? Should not the most moral, most intelligent and most capable rule the Commonwealth? The evils of the destruction of casts are farreaching. Our children are brought up to think one calling or condition as honorable as another. We allow them to associate with all people promiscuously. The moral sense in them, i. e., the children, becomes blunted while it is immature, and they will more naturally glide into vice and sin since we, by actions, at least, tell them that one way of making money is as honorable and respectable as another. "Evil communications corrupt good manners." He who associates with the unchaste will himself, more than likely, become unchaste too. He who associates with the unchaste will himself, more than likely, become unchaste too. He who associates with they will more naturally glide germs of dishonesty within him put into hot-bed and rapidly developed. Ho who "puts the bottle to his neighbor's mouth," for a living, will almost surely learn to put that same bottle to his own mouth. We may palliate sin and gloze indecency till we cease to condemn them in our own hearts. You may allow profanity and

> "Vice is a monster of such hideous mein, That to be hated, needs but to be seen; But seen too oft, familiar with the face, We first endure, then pity, then embrace. Woe with the day when society or Church fold to their bosem the vile, the

sinful, the reprobate.

3. Reforms are also demanded in comnon honesty. The war, among the many evils that it generated and developed, produced the monsters, laziness and disand clothing, working one day in fifteen.

They learned to live without work.

Many of them are trying to do the same thing yet. They say: "The world owes me a living, and I intend to haw it."

When I hear a man talk that was and dustry and economy shall not fail of their reward; but a healthy, strong beggar in this land is an unmitigated nuisance. To-day labor ranks higher than cotton or corn or sugar or bacon or clothing. Imwould not work, neither should he eat. How it to my country and my God to exercise my franchise try and my God to exercise my franchise at every election, and cast my ballot for the purest and most capable man before the people. I feel it my duty to encourage Christian gentlemen to accept offices, and then pray for them, that they may let their light shine for Christ among their ungodly associates. If I were a stranger here, I should be faverably impressed when told that our mambers of rould not work, neither should he eat Gospel.
It all goes to show that there is a moral suspension, and that old-fashioned hon-esty is below par. than people are wont to give him. We place his reformation at the point when he was obliged to live on husks with the But moral resumption is what we need.
How is it to be obtained?
Let ministers and all Christians—yea, all men everywhere—take their reckonings again. Let them climb up into

he was obliged to live on husks with the swine, and since no one would give him anything better, he decided to go back and live on his old father's bounty. Not so. Go back to the time when the famine arose, and he "began to be in want." Here was the crisis and point of turning. Did he say, "the world owes me a living, and I must get it somehow?" Did he curl his nose at any rough or menial work? Did he fear to soil his soft, "lilywhite," dainty hands? Did he sit still and "wait for something to turn up?" Did he turn tramp and make it his trade to live off of others? No. He niether turned thief nor beggar. He took the turned thief nor beggar. He took the first work that came to hand. It was base, low, degrading to Jewish sensibility, but it was honest. His manliness comes out here: "He went and hired himself to a citizen of that country, and has sent him into the fields to food wine." he sent him into the fields to feed swine,' and he went. He was honest, and there was help for him. If he had not been brethren, by the mercles of God, that ye present your bodies a living sacrifice, holy and acceptable, unto God, which is your reasonable service. And be not conformed to this world." A sacrifice is something unpleasant, done for Christ and his cause, but when you advertise to give fifty cents worth of oystera and coffee for fifty cents, where is the idea of sacrifice? "Present your bodies a living sacrifice," said Paul. I submit the question, Are balls and raffles and entertainments, in the name of Christ, calculated sion or necessity to go at it, you will see moral resumption in honesty, industry, manliness and self-respect! "In the sweat of thy face shalt thou eat bread." Too many people are trying to eat their bread in the sweat of other people's

faces. mentary on our government and people that the men who will stoop to spend money and encourage intemperance can control more votes than the high-toned, had the nerve to enforce discipline against defrauders. I refer to the Primitive Baptists, commonly known as "Hard Shells." They have invariably excluded such of their members as have availed themselves of homestead and bankrupt laws to evade the payment of their just debts. Perhaps they have made the rules unnecessarily severe, but if they have swung to one extreme, most other churches have swung to the other. sober, capable man. "Ask yo for the old paths, where is the good way, and walk therein." It was Henry Clay who said, "I would rather be right than President." And when our own Calhoun was urged to recede from his position on the tariii question, with the promise that if he would abandon his position there on he could be elected President, replied: "I would not sacrifice principle to be made President of the world." We may have just such rulers as we want, from President down to Trial Justice. When the free people of these United States dearmine to be governed only by men good and true; when they decide that purity and integrity are worth more than whiskey or money; when men, who seek office only for the cohesive attraction of the loaves and fishes, are elected to stay at home, then will we have moral resumption in political life. Here I wish to raise my voice against a sentiment that I often hear among Christians:

"When a Church-member goes into politics, his usefulness as a Christian is at an end." It does not follow as a necessary consequence. True, he has great tempton in that I often hear among Christians and traits of the fact has been dearly to the cohesive attraction of the loaves and fishes, are elected to stay at home, then will we have moral resumption in political life. Here I wish to raise my voice against a sentiment that I often hear among Christians is at an end." It does not follow as a necessary consequence. True, he has great tempton in political life. Here I wish to raise my voice against a sentiment that I often hear among Christians is at an end." It does not follow as a necessary consequence. True, he has great tempton in political life. Here I wish to raise my voice against a sentiment that I often hear among Christians is at an end." It does not follow as a necessary consequence. True, he has great tempton in political life. Here I wish to raise my voice against a sentiment is a light miles where we can buy it. My mother than to and traits of the fact has the first man to a light miles

put that same bottie to his own mouth. We may palliate sin and gloze indecency till we cease to condemn them in our own hearts. You may allow profanity and blasphemy to go unrebuked, till you forget that it is as heineus in God's sight as dishonesty and adultery; but one is just as bad as the other. Let us not condone offenses in any one, anywhere; neither in society or Church or State. If we do, the moral recoil will be sad for us, and God will visit the iniquity of these things on our children. Well did the poet say:

"Vice is a monster of such hideous mein, That to be hated, needs but to be seen; But seen too off, familiar with the face, We first endure, then pity, then embrace." burst from the lips of man than these. As a man, as an Israelite, Jesus loved

his own countrymen more than any other nation. As a patriot, Paul stands out as nation. As a patriot, Paul stands out as a pre-eminent example. In that sublime expression of Paul, in Rom. IX:2,3, made in behalf of Israel, his fellow-man, his beloved nation, we find a deep undertone of patriotism trembling on the lips of him who was the chief Apostle of the Gentiles: "I have great heaviness and activinal sorrey in whom the lips of the control of the gentiles." Many of them are trying to do the same thing yet. They say: "The world owes me a living, and I intend to hand it."

When I hear a man talk that way, and live on in idleness, I instinctively feel to see if my pocket-book is safe. The world owes no one a living. The God of Nature has blessed men with strength and intellect, and has ordained that industry and economy shall not fail of their distinguish between Christ the God, and had toward no other people. We are to distinguish between Christ the God, and Jesus the man; between Pau! the Aposthis land is an unmitigated nuisance. To-day labor ranks higher than cotton or corn or sugar or bacon or clothing. Immigration societies are encouraging labor to come among us. Any man who will can lease land and make himself a farm. These things being so, laziness is a crime, and ought to be punished. The armies of tramps that infest the land are but ulcers on the surface of our demoralized body politic. While the feeble, the widows, the orphans and the helpless are to be assisted, I do insist that it is a sin to assist those who can work and wont. There is no charity to God or man in giving a bushel of cozn to a man who is able to work for it and yet is unwilling to do it. Paul said: "If any men, and moral suspension will continue. For our I feel the Lowe it to serious continues and the polysical the Jewish citizeu; and no violence is done to Scripture nor the sacredness of their office in thus distinguishing. Speaking reverently, I do believe that if our Lord and Paul were on the earth now, as American citizens, that they would both go regularly to the polls, and deposit their ballots on the side of truth and purity. And yet I have heard Christians and Ministers say, "I shall never cast another vote; I see no use; I shall give it all up to the demagogues." Well, that is the way to have bad laws and bad rulers. Let the better part of the people, loss all interest in the matter, and relegate it to immoral and irresponsible and ignorant men, and moral suspension will continue. tle, and Paul the Jewish citizen; and no wont. There is no charity to God or man in giving a bushel of corn to a man who is able to work for it and yet is unwilling to do it. Paul said: "If any men, and moral suspension will continue." For one, I feel that I owe it to my coun-

let their light shine for Christ among the their ungodly associates. If I were a stranger here, I should be faverably impressed when told that our members of the General Assembly from Anderson County were all intelligent, sober men; and some of them Christians.

Let us resume our ante bellum status in every moral respect. Let us go back whence we came. Let us denounce every evil that we would have denounced before the war. Let us rise all our standards to where they were. Let the moral ards to where they were. Let the moral register in society, in bonesty, in indus-try, in Church and in politics stand where it did when Franklin Pierce was President. Let each one examine his own heart and life, and see where the own heart and life, and see where the war hurt him, and go to work to repair the injury. Take it for granted that you are one of the wounded, and go to work, and ask God to help you to heal the wound. "Subdue resentments, crush out prejudices, down with animosities, lop off e-"I habits, throw away your suspicior and jealousies." Moral wounds may us removed by promoting general spiritual health. The best lever to lift the ship from the sand-bar is Christ Jesus the Lord. The best safeguard to a nation's liberties is an open Bible, a puro press, and a pulpit devoted to prochiming the Gospel. The best heritage that you can bequeath your children is intelligence, houesty and the fear of God. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

gets on the train and says a very warm-hearted good-bye to a great cub of a six-teen-year-old boy who sets down her bundles and turns to leave the car with 4. In the last place, there is need of reform in political and governmental circles. The words statesman and politicism cupht to be made synonymous. We ought to elevate our purest and ablest men to office. It is a sad commentary on our government and people that the men who will stoop to spend that the men who will stoop to spend that the men who will stoop to spend the stoop the stoop to spend the stoop to s will just as she tells him, but she must be careful to tell him, to do just as he wants to. I have one brightspark of con-solation as the train moves on and I see

Northern Carping and Southern Cogency. The New York Examiner and Chroni-cle, the organ of the Northern Baptist Church, in its issue of January the 3d, criticised the use of Calhoun's work on Government as a text book in the de-

SOUTHERN TEXT BOOKS.

artments of history and political tience in the University of Georgia. Pro-ssor Browne, of the chair of history and partments of history and political science in the University of Georgia. Professor Browne, of the chair of history and political science, replied to the Northern critic, in a masterly and crushing rejoinder, in justification of the use of the text books complained of. The Examiner and Chronicle, as we are informed by the Augusta Chronicle and Sentinel, satisfied itself by publishing the "greater part" of the reply under the heading, "Calhounism in a Georgia College—A Letter Defending it," which the Northern editor kindly attached to Professor Browne's communication, interjecting at the same time several headings into the body of the professor's letter, which he did not see fit to make for himself. The Chronicle and Sentinel, in Saturday's issue, gives us the whole reply of the sble professor, the material part of which we publish. us the whole reply of the able professor, the material part of which we publish below, and the perusal of which will richly repay our readers. UNIVERSITY OF GEORGIA, DEPARTMENT

OF HISTORY AND POLITY AL SCIENCE, ATHENS, GA., January 9, 1879.

Editor of the Examiner and Chronicle: To the first of these text-books you say, "prepared by a Southerner, who certainly does accept the situation." you make no serious objection; but you sincerely regret that Mr. Calhoun, whose political heresies were the very tap-root of the recent civil war, still furnishes the only text book from which the students of the University of Georgie are instructed.

University of Georgia are instructed respecting their duties as citizens of the United States.

The political heresy which you chargo me with teaching consists in my instructing the students as you suppose, "to regard a 'nation,' which has abundantly indicated its actionally vindicated its nationality, as a mere fed-deration of sovereign and substantially independent 'States.'" I hope I have stated fairly your charge and specifica-

I admit that the text book you have named are those which I use in the University of Georgia, and the only text books that I use which bear on American books that I use which bear on American affairs. But if you make no serious objection to the use of those of which Hon. Alexander H. Stephens is the author, you cannot justly take exception to the use of Mr. Calhoun's work, because Mr. Calhoun has never, by pen or word, more emphatically asserted the doctrine that the union of the States is a federation of sovereign and independent States, and not a nation in the sense of a consolidated republic, than does Mr. Stephens in his "Constitutional View of the War fletween the States." If the doctrine of the

or dozen for. There is no place within eight miles where we can buy it. My mother has taken five bottles and it reduced her weight 20 pounds.

J. M. PARTRIDGE.

on the declaration was delayed until four on the decisration was delayed until four of the States—little Delaware was one of them—had severally empowered their delegates to assent to it. The title of the declaration of independence is "the unanimous declaration of the thirteen United States of America." The declaration says that "these colonies are and of right ought to be free and independent States."

Washington's commission as Common Washington's commission as Common

VOL. XIV--NO. 32.

In all the discussions the vote was taken by States, each State having one vote, and the proposed constitution was submitted to the several States, and ratified by conventions of the people of the several States called for that purpose. In the clause providing for the constitution the clause providing for the constitution going into effect when nine States shall have ratified it, it was declared that it

the view maintained by any political the view maintained by any political tractive. Justices of the local my face-place of the political tractive. Justices of the local my face-place of the political tractive. Justices of the local my face-place place place

I think, Mr. Editor, I am quite as willing as you can be, to "let by-gones be by-gones," but I cannot treat historical truth as a by-gone. I must believe that it is mighty and will prevail. I know how prone mea are to reject unwelcome knowledge, and to refuse all knowledge, fact and inference which run counter to their prejudices and inclinations. I don't suppose, however, that you are of the number, but that, whether facts are unwelcome or the reverse, whether they are congenial or otherwise, you will willingly acknowledge truth and do justice, Very respectfully yours,

WM. M. BROWNE,

Professor History and Political Science

A SACRY WITH A MORAL

The Way to Terns and the Way Back.

dence of the said United States, viz. New Hampshire, Massachusetts, etc., ctc., (naming every one of the thirteen, to be free, evereign and independent States." The articles of confederation, the first written constitution of the United States, were submitted to the respective colonies for their consideration and ratification," and were not of legal force until all the colonies had ratified them. The allegiance of the citizen was due to the laws of the colony of which he was a member. (Resolutions of Congress, June 24, 1776.) Under the confederation, each State punished treason, counterfeiting and the like. The permission of each State was saked and obtained before Congress could raise troops within its limits. Each State had exclusive power to levy and collect taxes and regulate commerce. Congress had no such authority.

During the seven years of its existence the continental Congress never claimed to exercise any inherent powers. It aever pretended to compel a dissentient colony to conform to its will, even though all the others had severally given their consent. R never enacted a law. It merely expressed polinons, passed resolutions, made recommendations and requests. The very first declaration of the articles of confederation, after setting forth the style of the confederacy, was that "each State relatins its own soverignty, freedom and independence, and every power, jurisdiction and right not by the confederation expressly delegated to the United States in Congress seembled."

The constitution of 1787 was framed by delegates commissioned by the several States, and express purpose of revising the articles of confederation, was abmitted to the several States, and ratified by conventions of the propose of the several States, and ratified by conventions of the propose of the several States and express purpose of revising the articles of confederation, and ratified to the United States in Congress sesembled.

The constitution of 1787 was framed by delegates commissioned by the several States, and ratified by co

At noon the reporter looked in upon the group. There were the old man and his wife, apparently sixty years of age, seated on the floor, and near them was

tween the States." If the doctrine of the great statesman of South Carolina as to the the nature of the Union is political heres by, the great statesman of Georgia is equally guilty, for the views of both on the subject are precisely identical.

I admit, further, that I do teach the students that the union of the States is a subject are precisely identical.

I admit, further, that I do teach the students that the union of the States is a states and not a consolidated republic. But is this "political heresy?" I do not state those solely because Mr. Calboun or Mr. Stephens asserted it, though I have the highest possible respect for their of the view maintained by any political party. I believe I do not allow party political party. I believe I do not allow party political party. I believe I do not allow party political of the view maintained by any political party. I believe I do not allow party politics or my individual party affiliations to affect in the least my teachings of what I believe to be historical truth. Did I believe, as fully and as conscientiously as I suppose you do, that the

the several colonies in abedience to instructions from their respective constitasnta, "as no colony could be bound
but by its own consent." Final action that cours is essentially a Federal governs a most exquisite that can be invalidated.

s pro-

e the

ne best e finose

n, as a

r cluts a copy k City.

Water-Stand-groom, wand The state of the s